

From Dabiq To Rome

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What Victory Do You Speak of, O America?

By Shaykh Abul-Hasan al-Muhajir

Let all those waging war against the Khilafah state know that it will continue to carry out what it has threatened its enemies with, for our swords have not become worn yet, by Allah's grace, *and the battles have only just begun*. And the sons of Islam have not plunged into the midst of this vast, deep sea except that they have conviction in what keeps them firmly anchored and have certainty that they are coming closer to attaining the blessings of both the worldly life and the Hereafter, and one who takes this plunge will not attain loss. The result will only be one of two good outcomes, one of two noble ends, either victory or shahadah – a life of honor, not a life of humiliation, a life of defiance, not a life of subservience and begging.

And indeed, the one who looks today will see – due to Allah's grace and then due to the steadfastness of the sons and supporters of the Khilafah – that America, the one-time sole world leader, is living a daydream and wishfully thinking that she will wipe out the Islamic State, having forgotten or turned a blind eye to the condition she

now finds herself in with respect to her rival nations as well as who in reality has triumphed. Who is it that has lost their position as a leader and pioneer, with the winds of politics no longer blowing in their favor?

Here you are today, O master of evil, wandering aimlessly and stumbling about in pursuit of a scattered array of goals. Your will is no longer respected, so you've begun to sweet-talk your supposed opponents, conform to their desires, and accept all manner of solutions, and you do not find the strength to engage them in direct conflict. And your talk of curtailing Safawi influence in the region wasn't so long ago, and it is the best proof of that.

Indeed, the misery that has afflicted you today is due to your abject economic weakness, which has caused you to abandon the policies you claim to adhere to as well as the civil manner in which you deal your allies, for you are no longer shy about openly extorting your friends from yesterday and today in front of the entire world. You even make your continued presence in Sham dependent on their unconditional support – either that, or they can sort out their problems themselves. Do you think that your bombardment of the criminal Nusayri regime that is fighting Ahlus-Sunnah will subdue the Russians or change the equation in any way, or that it will make

everyone forget your crimes against Ahlus-Sunnah in Iraq and Sham? Ghoutah and Douma are but a single episode in a story whose chapters have not ceased to narrate the suffering of Ahlus-Sunnah, and your bombardment of the regime is nothing more than a distraction, the belittling of the people's intellects, and the feigning of an imaginary conflict so that you can safeguard some of your interests with the tawaghit of the region from among the murtaddin of Ahlus-Sunnah.

You are the one who handed the territories of Ahlus-Sunnah over to the Majusi state of Iran. Your naval fleets and aerial squadrons escort the Rafidi Safawi mobilizations in Iraq and facilitate for them the plundering of the lands of Ahlus-Sunnah. In fact, Iran's militant arm, the Rafidi Hizb al-Lat has become, is suddenly being lauded for its deeds and for what it has done to Ahlus-Sunnah in Sham, and the Rafidi gangs and militias in Iraq are taking up important positions, and their abuse of and transgression against the areas belonging to Ahlus-Sunnah is being praised, even as the wounds of Ahlus-Sunnah have yet to heal and their tears have yet to dry following the coming of an invader who gave them tidings of subjugation, misery, a war against their din, and the looting of their resources.

So of what victory do these ones speak? What victory do you speak of, O America, when the mujahidin – by Allah's grace – enjoy loftiness and superiority, strength and might, a farsighted perspective, unity within their ranks, and a condition that is better than the one from which you fled in Iraq several years ago defeated and humiliated, following which only a few years passed before Allah caused His mujahid slaves to conquer the cities and countryside, and enriched them through His grace?

So what victory do you speak of when you, today, are coming and going from one country to another, courting the love of some nations and sweet-talking others after your bitter rival and enemy, Crusader Russia, regained its position of leadership? Russia didn't enjoy her supposed victory in the land of battles (i.e. Sham), and desperately attempted – with the help of a phony show of warm reception – to portray itself, even if only in the media, as a savior of its Nusayri partners in Sham, after having employed a scorched-earth policy with the cities and towns of Ahlus-Sunnah in an excessive exhibition of strength. And that spectacle did not appeal to you, O America, nor did the image that the uncouth Russian disbeliever wanted to present to the world, as if to say, "I'm back at the forefront." So you were incapacitated by his cunningness, and the clumsy idiot in the White House could do nothing other than to sign off with his pen before the entire world,

declaring Quds (Jerusalem) to be the capital of the Jewish state, thereby spoiling his Russian opponent's victory reception and drawing the world's attention away from him. But you angered the scum who believe you possess the ability to bring benefit and harm [just as Allah does], and today, you seek to hasten a matter that you will not achieve, so desist from it and go back to the other side of the ocean! What do you have to do with the mujahidin and the lands of the Muslims? Take a lesson from what has preceded, for the rational-minded individual is the one who does not try what has already been tried. And indeed, Allah's promise of consolidation in the land for His pious, mujahid slaves is closer. Furthermore, is this recognition of yours [concerning Quds] of any benefit as it concerns the affair of Allah? Even if you were to come with all of your planes, aircraft carriers, experts, and advisers to the land of the night journey and the first of the two qiblas in order to protect the Jews [it would be of no benefit], for the army of Islam has an appointment with them that they will not miss. It is a promise, by the Lord of Muhammad (sallallahu 'alayhi wa sallam), so be patient, O our people in the land of the Prophet's night journey. Be patient, for by Allah, we have not forgotten you. Indeed, your brothers in the Khilafah state do not fight the nations of kufr, except that

they are filled with grief and sorrow on account of being distracted from confronting the Jews by their preoccupation with repelling the enemy's attacks and removing the borders of humiliation and disgrace that have shackled the people of Islam. And the perseverance and steadfastness of the armies of the Khilafah in Sinai and their repelling of one campaign after another is nothing but evidence and proof of their truthfulness, and indeed, tomorrow is not far off.

So what victory do you speak of, O America? The sons of the Muslims from all corners of the earth are giving bay'ah to the Khilafah and supporting it in droves, hoping to be part of the foundation that upholds and elevates its structure. In fact, the soldiers of the Khilafah in Iraq, Sham, Yemen, Khurasan, Sinai, Libya, West Africa, Somalia, the Philippines, and Tunisia continue to battle and defeat your agents and your soldiers in a jihad that Allah loves and is pleased with, and that will not cease until 'Isa Ibn Maryam descends to act as a fair judge. And indeed, the nightmare whose horrific episodes you tasted will not be brought to an end by a false dream, nor by a formidable amount of air cover, for indeed, what's coming – by Allah's permission – will be worse and more bitter.

Knowledge Series in Explaining Issues of Methodology (Part 4)

By the Lajnah of the Khilafah¹



Takfir al-Mushrikin (2)

All praise belongs to Allah, the Lord of creation. The final outcome is for the muttaqin (those who fear Allah), and there is no aggression except against the dhalimin (the oppressors). I bear witness that there is nothing worthy of worship except Allah alone with no partners, the rightful and clear King, and I bear witness that Muhammad is

¹ First aired on Al-Bayan Radio in a series of broadcasts, then transcribed and published in *An-Naba*.

His slave and messenger, the imam of the first and last, as to what follows:

This halaqah we will pick up the discussion, with the help of Allah (ta'ala), regarding two issues:

The first: is all of takfir al-mushrikin upon one level or upon multiple levels...

The second: we will make mention of the different levels of the mutawaqqifin (refrainers) of takfir al-mushrikin...

We will now begin with the first issue: is all of takfir al-mushrikin upon one level or upon multiple levels?

➤ The answer: the words of the people of knowledge have stipulated that takfir is a *hukm shar'i* upon different levels depending on two matters:

The first: how strongly established it is in the Shari'ah; meaning, how clear and apparent is the Shari'ah evidence for the kufr of so-and-so from the people. And it is what is known as knowing the *hukm* (ruling)...

The second: how firmly established it is that the specific individual who fell into shirk and kufr is; it is what is called knowing the *hal* (the reality, situation, or circumstance), and it is by seeing, or by hearing, or the testimony of witnesses...

Indeed, Shaykhul-Islam ibn Taymiyyah (rahimahullah) said, "Takfir is a *hukm*

shar'i which makes one's wealth permissible to take, his blood permissible to shed, and ruling one to abide in the Fire. It is taken and established just as other Shari'ah rulings are taken. At times it is perceived to be certain, sometimes highly assumed, and at other times hesitation occurs in it. Whenever hesitation comes, refraining from takfir is given precedence, while rushing into takfir occurs habitually with those whom are overcome by ignorance.”²

That opposes the saying of those who claim that all types of kufr and shirk are upon one level and that it is to be known by both the knowledgeable and the ignorant. There is no doubt in the invalidity of this claim and its opposition to what has been stated by the people of knowledge with regards to this issue. Rather, it clashes with the Texts even, which state that some types of kufr are worse and more severe than others.

He (ta'ala) said, “They were nearer to disbelief that day than to faith” (Al 'Imran: 167). And He (ta'ala) said, “Indeed, the postponing [of restriction within sacred months] is an increase in disbelief” (At-Tawbah: 37). And He (ta'ala) said, “Those who disbelieve after their belief and then increase in kufr...” (Al 'Imran: 90). And He (ta'ala)

² *Bughyah al-Murtad fi ar-Radd 'ala al-Mutafalsifah wa al-Qaramitah wa al-Batiniyyah*, p. 340.

said, “The bedouins are more severe in kufr and nifaq” (At-Tawbah: 97).

As for the second issue: the varying levels of the mutawaqqifin in takfir al-mushrikin...

So we say: Verily, with regards to the mutawaqqifin in takfir al-mushrikin there are varying levels dependent on the strength of the shar'i evidence and the apparantness of the kufr or shirk...

Shaykh al-Mujaddid Muhammad ibn 'Abdil-Wahhab (rahimahullah) said, “Those tawaghit whom the people believe in, from the people of al-Kharaj and other ones well-known and famous to all...they are all kuffar apostates from Islam. And whoever argues for them, or rebukes whoever makes takfir of them, or claims that their actions - although wrong - does not take them to kufr; then the least one can say about this defender is that he is a fasiq. His advice is not taken, nor his testimony, and salah is not performed behind him.”³

So consider his statement and how he recognized different levels of the mutawaqqif (the one who refrains from making takfir) of those tawaghit, and the lowest level among them is fisq. And this confirms that the mutawaqqifin of the mushrikin have different levels and degrees.

³ *Ad-Durar as-Saniyyah*, v. 10, p. 52.

➤ These levels are based on the strength of the textual evidence, and how apparent the kufr or shirk is, regardless of its severity. The shirk might be more severe in one case while it is not as apparent as that which is less severe than it.

An example of that: the shirk of the idol worshiper compared with the shirk of the Jahmiyyah. The ruling of takfir of the mutawaqqif of the idol worshiper is stronger than the ruling of takfir of the mutawaqqif of the Jahmiyyah because the worship of idols is stronger in apparentness than that of tajahhum (creed of the Jahmiyyah which includes denying the attributes of Allah); even though tajahhum is more severe in shirk.

The knowledgeable ibnul-Qayyim (rahimahullah) said, “Indeed, the mushrik who affirms the attributes of the Lord is better than the denying rejector of His perfect attributes... So where is the comparison in maligning and denying the attributes of perfection, from worshiping an intermediary between the True Deity, and a worshipper who seeks nearness to Him by worshiping that intermediary, doing so out of magnifying and honoring Him (i.e., there is no comparison). The disease of

this ta'til (rejection/denial) is a continual disease which has no cure.”⁴

And he (rahimahullah) said, “The shirk of the worshiper of the idols, the statues, the sun, the moon, and the stars, is much better than the tawhid of those [Jahmiyyah]. Certainly, their (i.e., the idol worshiper, etc.) shirk is in ilahiyyah while affirming the Creator, His attributes, actions, ability, will, and His knowledge of all things, and the tawhid of those [Jahmiyyah] is in denying His rububiyyah, ilahiyyah, and all His attributes. Thus this shirk is the worse type and the more the person increases in denial, the worse his shirk becomes.”⁵

Based on what has past, we will begin mentioning the various levels of those mutawaqqifin of the mushrikin or kuffar according to how apparent the evidences are for their kufr, relying on the speech of the scholars in that.

The first level: whoever refrains [from takfir] in regards to whose kufr is known by necessity from the Din of the people of the religions; from which is:

Firstly: whoever refrains [from takfir] on Iblis, Fir'awn, or on whoever calls to worship himself or others.

Shaykhul-Islam ibn Taymiyyah (rahimahullah) said about whoever

⁴ *Ad-Da wa ad-Dawa*, p. 144.

⁵ *Mukhtasar al-Sawa'iq al-Mursalah*, p. 186.

does not make takfir of Fir'awn: "Verily, this is knowledge known by necessity from the Din of the people of the religions. The Muslimin, the Jews, and the Christians know that Fir'awn was from the most disbelieving creations with Allah."⁶

Secondly: whoever refrains [from takfir] of the idol worshiper, even if he affiliated himself to Islam.

Shaykhul-Islam ibn Taymiyyah (rahimahullah) said with regards to takfir of whoever validates the worship of idols: "And whoever does not make takfir of them then he is more disbelieving than the Jews and Christians, as even the Jews and Christians make takfir of the idol worshipers."⁷

Ibnul-Wazir as-San'ani (rahimahullah) said, "There is no doubt that whoever doubts in the kufr and does not make takfir of the idol worshiper, that it is obligatory to make takfir of him, and there is no other reason except that his kufr (i.e., the idol worshiper) is known in the Din by necessity."⁸

Thus the ruling on the mutawaqqif in this level is kufr, and there is no excuse of ignorance for whomever the Prophetic proof has reached.

⁶ *Majmu' al-Fatawa*, v. 2, p. 125.

⁷ *Majmu' al-Fatawa*, v. 2, p. 127.

⁸ *Ar-Rawd al-Basim*, v. 2, p. 509.

The second level: whoever refrains [from takfir] in regards to whose kufr is known by necessity in the Din of the Muslimin in particular; such as whoever refrains [from takfir] of the Jews, Christians, or whoever differs from the Din of Islam.

Qadi al-'Iyad (rahimahullah) said, "We make takfir on whoever does not make takfir on anyone who follows another din other than the millah of the Muslimin, or stops regarding them, or doubts [their kufr], or validates their way."⁹

And Shaykhul-Islam ibn Taymiyyah (rahimahullah) said, "Whoever does not make it prohibited to follow the religion of the Jews and Christians after he (sallallahu 'alayhi wa sallam) was sent, rather, whoever does not make takfir of them and does not have enmity towards them, is not a Muslim by the consensus of the Muslimin."¹⁰

Thus the ruling on the mutawaqqif in this level is kufr, and there is no excuse of ignorance for whomever the Prophetic proof has reached.

The third level: whoever refrains [from takfir] of whoever ascribes to Islam and fell into shirk or kufr that there is a consensus regards

⁹ *Ash-Shifa bi-Ta'rif Haquq al-Mustafa*, v. 2, p. 286.

¹⁰ *Majmu' al-Fatawa*, v. 27, p. 464.

to the disbelief of whoever fell into it; and those [who refrain from takfir] are upon different levels:

The first from the third level: the one who does not have a tawil with him. So he is to be explained to and shown either the reality and circumstance [of those who fell into the agreed upon shirk or kufr], the *shar'i hukm* (legal ruling) regarding them, or both their reality and *shar'i hukm*. This is in accordance with how widespread and apparent the shirk is and how clear the reality of the one who refrains is. If after that, one still refrains, then he is a kafir. And if their reality and *shar'i hukm* is already apparently clear, then the one who refrains [from takfir] is judged with kufr without any explanation.

Shaykhul-Islam ibn Taymiyyah (rahimahullah) said about a sect from the Batiniyyah: "The one who has a good opinion of them and claims to be unaware of their reality, then their reality is shown to him, and if he does not disassociate himself from them and openly reject them, he is to be judged as from them."¹¹

➤ So look to how Shaykhul-Islam limited takfir of the one who refrains [from takfir] regarding that sect upon knowing their reality.

¹¹ *Majmu' al-Fatawa*, v. 2, p. 133.

And Shaykh Sulayman ibn 'Abdillāh (rahimahumallāh) said with regards to some apostates in his time: "If someone doubts their kufr or is ignorant of their kufr, it is to be clarified to him using evidences about their kufr from the Book of Allāh and the Sunnah of His Messenger (sallallāhu 'alayhi wa sallam). After that, if he doubts or hesitates, then he is a kafir according to the agreement of the scholars, since the one who doubts the kufr of a kafir is himself a kafir."¹²

➤ Notice here that Shaykh Sulayman stipulated the condition of explaining and showing the *shar'i hukm* to the mutawaqqif before making takfir of him.

Imam Abu Hatim ar-Razi (rahimahullāh) said about the one who says the Quran is created: "Whoever doubts his kufr from those who understand and are not ignorant, then he is kafir. And whoever is ignorant is taught. So he either complies to the truth of making takfir of him, or else kufr would be imposed."¹³

➤ In this form, Abu Hatim conditioned teaching the mutawaqqif before making takfir of him.

Shaykhul-Islam ibn Taymiyyah (rahimahullāh) said about the Druze sect : "There is no disagreement in the kufr of these amongst the Muslimin.

¹² *Ad-Durar as-Saniyyah*, v. 8, p. 160.

¹³ *Tabaqat al-Hanabilah*, v. 1, p. 286.

Rather, whoever doubts their kufr is a kafir like them.”¹⁴

➤ Notice that in this form that he did not stipulate the condition regards to takfir of the mutawaqqif explaining and showing the reality and *shar’i hukm*. This is due to the apparentness and clearness of their reality and of the proofs indicating their kufr.

The second category from the third level: the one who has a corrupt foundation, then comes with a tawil. The ruling on him hangs on how apparent and widespread the kufr of a specific individual or group and sect is. So if the kufr is widespread and known, then he is to be considered as a denying kafir hiding behind the guise of his tawil. And in other cases and situations there is a dispute on whether he is a fasiq or kafir.

Shaykhul-Islam ibn Taymiyyah (rahimahullah) said regarding a sect of the Batiniyyah, “As for whoever says ‘their statements have a tawil that goes along with the Shari’ah,’ then he is considered as one their heads and leaders. If he was intelligent, then he would know his lie in that which he said, and if he actually believes in that inside and out, then he is more disbelieving than the Christians, as the one who does not make takfir of those [Batiniyyah] and excuses their

¹⁴ *Majmu’ al-Fatawa*, v. 35, p. 162.

statements [of kufr] due to tawil, would be even further away from takfir of the Christians with their belief in the trinity.”¹⁵

And he (rahimahullah) also said, “And from him,” he means from Imam Ahmad, “there are two narrations in making takfir of the one who refrains from takfir,” he means those who do not make takfir on the Jahmiyyah, “and what is correct from the two is that he does not disbelieve.”¹⁶

Imam al-Bukhari (rahimahullah) said, “I have looked into the speech of the Jews, Christians and Majus, and I have never seen a people more astray in their kufr than them,” meaning, the Jahmiyyah, “and I consider those who do not make takfir of them to be ignorants, except for the one who does not know their kufr.”¹⁷

Based on the apparentness of this statement by Imam al-Bukhari, is that he leans towards refraining from takfir of those who refrain from takfir of the Jahmiyyah; which is similar to one of two narrations from Ahmad.

Mardawi (rahimahullah) said, “Ibn Hamid in his *usul* mentioned the kufr of the Khawarij, Rafidah, Qadariyyah, and Murjiah, and said, ‘Whoever does not make takfir of those we make takfir on, then he is ruled with *fisq* and is

¹⁵ *Majmu’ al-Fatawa*, v. 2, p. 133.

¹⁶ *Majmu’ al-Fatawa*, v. 12, p. 486.

¹⁷ *Al-Masdar as-Sabiq*, v. 2, p. 24/34.

abandoned. There are two opinions regarding his kufr.’ And those who he mentioned were from al-Marwadhi, Abu Talib, Ya’qub, and others, in not making takfir.” Until he said, “He (ibn Hamid) said regarding the Mu’tazilah who deny that the heart of the Prophet (sallallahu ‘alayhi wa sallam) was taken out and returned [to his body] during the night of the Isra: ‘There are two opinions with regards to their kufr.’ Based on his principle regards to the Qadariyyah who deny the knowledge of Allah and it as an attribute of Him, he said: ‘I do not make takfir of the one who does not make takfir of the Jahmiyyah.’”¹⁸

Shaykhul-Islam ibn Taymiyyah (rahimahullah) said, “As for the Salaf and the aimmah, then they did not dispute amongst each other over not making takfir of the Murjiah and the Shi’ah al-Mufadilah (meaning, those who preferred ‘Ali over other Sahabah without cursing them), and others. There is no discrepancy in the narrations of Ahmad in this regard. Even though some of his companions differed from what is reported from him or his mathhab and mentioned the making of takfir of all the people of bida’ from those or other than them.”¹⁹

The third category from the third level: the one who has sound

foundation, then comes with a tawil, as what occurred from some Sahabah (radiyallahu ‘anhum) in their mistake in regards to some apostates. When Allah (ta’ala) clarified the mistake of those who made tawaqquf (refraining from takfir), He did not label them with kufr.

On authority of ibn ‘Abbas (radiyallahu ‘anhuma) that he said, “Some of the people of Makkah accepted Islam but they used to hide their islam. Then the mushrikin took them out with them on the Day of Badr. Some were wounded and some of them were killed. The Muslimun said, ‘These, our companions, were Muslimin, and they hated [to go out], so seek forgiveness for them.’ Then the ayah came down, ‘Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, ‘In what [condition] were you?’ They will say, ‘We were oppressed in the land.’ The angels will say, ‘Was not the earth of Allah spacious [enough] for you to emigrate therein?’ For those, their refuge is Hell - and evil it is as a destination.’ So a message was sent with this ayah to those Muslimin who remained [behind], and that there is no excuse for them. Then [they still] went out and followed the mushrikin, and was dragged into fitnah. Thus this ayah:

¹⁸ *Al-Insaf fi Ma’rifah ar-Rajih min al-Khilaf*, v. 1, p. 324.

¹⁹ *Majmu’ al-Fatawa*, v. 3, p. 351.

‘And of the people are some who say ‘we believe in Allah,’ was sent down.”²⁰

Shaykh ‘Abdullah ibn Muhammad ibn ‘Abdil-Wahhab (rahimahumullah) said, “Therefore Allah revealed this ayah and made clear the ruling of those mushrikin, and that they are from the people of the Fire even though they professed Islam.”²¹

Also, it is narrated that the Sahabah (radiyallahu ‘anhum) differed amongst each other regards to takfir of some other murtaddin. When Allah (ta‘ala) clarified the kufr of those people (i.e. the murtaddin), He did not order those who refrained from takfir to renew their islam. Indeed, Allah (ta‘ala) said, “What is [the matter] with you [that you are] two groups concerning the hypocrites, while Allah has made them fall back [into error and disbelief] for what they earned. Do you wish to guide those whom Allah has sent astray? And he whom Allah sends astray - never will you find for him a way [of guidance].” And what is correct in the reason for the revelation of these ayat is that Prophet (sallallahu ‘alayhi wa sallam) went out to [the Battle] of Uhud and some people then who were originally with him left and turned back. The Sahabah of the Prophet (sallallahu ‘alayhi wa

sallam) were split on two opinions concerning them; some said, “We should fight them,” while others disagreed and said, “No, [we should not fight them].”²²

It was authentically reported from Mujahid (rahimahullah) that he said, “Some people came out from Makkah until they reached Madinah. They claimed to be muhajirun and then committed riddah after that. They asked the Prophet (sallallahu ‘alayhi wa sallam) for permission to return to Makkah and to take their goods in order to trade. The believers differed regarding them; some said, ‘They are munafiqun,’ and others said, ‘They are mumminun.’ Then Allah showed their nifaq and ordered to fight them.”²³

It is narrated from ibn ‘Abbas (radiyallahu ‘anhuma) that he said, “There were two groups and the Messenger (sallallahu ‘alayhi wa sallam) did not deny anyone from amongst either one, then the ayah was revealed, ‘What is [the matter] with you [that you are] two groups concerning the hypocrites.’”²⁴

Imam at-Tabari (rahimahullah) said in his tafsir of the ayah of His (ta‘ala) saying: “What is [the matter] with you that you are two groups concerning hypocrites while Allah has made them

²⁰ Narrated by at-Tabari in his tafsir. The author of *Majmu’ az-Zawa’id* said, “The people of its chain are people of the sahih, except for Muhammad ibn Sharik, but he is trustworthy.”

²¹ *Ad-Durar as-Saniyyah*, v. 10, p. 241.

²² Agreed upon.

²³ *Tafsir at-Tabari*.

²⁴ Ibid.

fall back [into error and disbelief] for what they earned?” He said, “It means: Allah returned them to the rulings of the people of shirk; in that their blood is permissible to be shed, and their offspring to be enslaved.”²⁵

Indeed, Imam at-Tabari gave precedence to the opinion that the reason for the revelation of this ayah was concerning a people who apostatized from Islam. He said after mentioning the different sayings of the Salaf regards to the reason of its revelation: “And the first of these opinions is correct. The opinion which said this ayah was revealed in regards to the differing of the companions of the Messenger of Allah (sallallahu ‘alayhi wa sallam) concerning people who apostatized after Islam from the people of Makkah.”²⁶

Ibn Abi Zamnayn (rahimahullah) said, “They were people from the munafiqin who were in Madinah then left to Makkah. Then they left Makkah for Yamamah for trade, so they apostatized from Islam and exposed what was in their hearts of shirk. So the Muslimin took ahold of them, and were split into two (meaning, two groups) regarding them. Some said: ‘Their blood is permissible. They are mushrikin murtaddin.’ Others said: ‘Their blood is not permissible. They are people who

fitnah got ahold of.’ Therefore, Allah (ta‘ala) said, ‘What is [the matter] with you [that you are] two groups concerning the hypocrites.’”²⁷

And what is correct from a group of scholars is that ‘Umar ibnul-Khattab (radiyallahu ‘anhu) refrained from takfir at first of those who resisted the zakah, and when Abu Bakr (radiyallahu ‘anhu) clarified the matter to him he declared their kufr and understood [what was correct]; he did not repent from his original refrainment of takfir. Indeed, it is authentically reported from ‘Umar (radiyallahu ‘anhu) that he said to Abu Bakr about the murtaddin, “How can you fight the people when the Messenger of Allah (sallallahu ‘alayhi wa sallam) said, ‘I was ordered to fight the people until they say la ilaha illallah, so whoever says that his wealth and self is protected from me except by its right (i.e. accordance to Shari‘ah), and their account is with Allah.’”²⁸

➤ The ruling regarding this situation is that the mutawaqqif is not made takfir of in the beginning. Rather, he is ruled with making a mistake. This ruling is based on the fact that *takfir is from the rulings of the Shari‘ah (al-Ahkam ash-Shar‘iyyah)*. The ruling of the mistaken mujtahid is like other rulings where one makes a mistake in Shari‘ah issues. If the proofs are then given and

²⁵ Ibid.

²⁶ Ibid.

²⁷ *Tafsir al-Quran al-‘Aziz*, v. 1, p. 393.

²⁸ Agreed upon.

clarified to him, his tawil cut off, and he still persists in making tawaqquf after that, he becomes a kafir.

Shaykhul-Islam ibn Taymiyyah (rahimahullah) said, “Indeed, iman in the apparent, widespread obligatory matters being obligatory, and iman in the apparent, widespread prohibited matters being prohibited is from the greatest foundations of iman and principles of the Din. And the one who rejects them is a kafir by consensus. However, the mujtahid who errs with regards to some of them is not a kafir by consensus.”²⁹

Shaykh Sulayman ibn Sahman (rahimahullah) said, “If it were decreed that a person from amongst the scholars made tawaqquf from pronouncing kufr of a person from the ignorant blind followers of the Jahmiyyiah or the ignorant blind followers of the grave worshipers, it would definitely be possible for us to excuse him regarding that, because he is excusably mistaken. We do not say that he is a kafir because he is not safe from mistakes, and the consensus regarding that is certain.”³⁰

The fourth level: whoever refrains [from takfir] in regards to whoever falls into kufr or shirk, and the reason for

refraining is a legitimate shar'i reason that is permissible. So from that is:

(a) Whoever stops [in takfir] regarding one who fell into a type of shirk or kufr that is differed upon whether the doer is expelled from the Millah, like leaving salah.

(b) From this [level] are those who are affiliated to Shari'ah knowledge, and the intent here is to protect the scholars of the Muslimin from takfir.

The ruling of the mutawaqqif is two-folds, in that he was a mujtahid who will be rewarded, bi-ithnillah. Thus if he was correct he will have two rewards, and if he was mistaken one reward.

Shaykhul-Islam ibn Taymiyyah (rahimahullah) said, “Guarding against takfir of the scholars of the Muslimin, even if they were mistaken, is one of the most deserving of the Shari'ah purposes, even if the defense is by not believing he is a kafir for the sake of giving aid to his Muslim brother. This is a good shar'i intent. And if in his ijtihaḥ he was correct, then he will have two rewards, and if he was mistaken then for him is one reward.”³¹

Here is an important question: in which level does the mutawaqqif of the grave worshipers fall into?

²⁹ *Majmu' al-Fatawa*, v. 12, p. 496.

³⁰ *Kashf al-Awham wal-Itibas*, p. 70.

³¹ *Majmu al-Fatawa*, v. 35, p. 103.

➤ The answer: The level of the mutawaqqif in regards to the Quburiyyah (grave worshipers) differs according and depending upon the apparentness of the shirk or belief in the occupant of the grave. No doubt, from it is what is similar to the worshipers of idols, or even greater. And from it is what is less than that. And from it is what is restricted to innovations in the Din, which does not reach the level of shirk.

Shaykhul-Islam ibn Taymiyyah (rahimahullah) said, “There are three levels in this category: the first: one who calls on other than Allah and he is either dead or not present, whether he was from the prophets, righteous, or other than them. So he says: ‘O my master so-and-so help me,’ or ‘I seek aid from you,’ or ‘I seek assistance from you,’ or ‘aid me against my enemy,’ and what is similar to this. This is shirk with Allah... Worse than that is if says: ‘forgive me,’ or ‘accept my repentance,’ as done by a group of ignorant mushrikin...

➤ Worse than that still, is if he was to prostrate to his grave, or offers salah towards him, seeing the salah done towards the grave as greater in virtue than salah facing the Qiblah. Some of them even say: ‘This is the qiblah of the selected people and the Ka’bah is the qiblah of the general people...’

➤ Still worse than that is that they see a journey to the grave as a type of hajj, even saying that if undertaken twice, is equal to Hajj, with the extremists amongst them saying that it is above Hajj by two-folds, and similar to this. All of this is shirk, even if many people have fallen into some of them.

The second: one who says to the dead or absent, from the prophets or righteous: ‘Ask Allah for me,’ or ‘Ask your Lord for us,’ or ‘Ask Allah for us,’ similar to what is done by the Christians with regards to Maryam and others. This matter is also not doubtful for the knowledgeable one that it is not permissible, and that it is from the innovations that none of the Salaf of the ummah have taken part in.

So know, that it is not permissible to ask the dead for anything. It should not be sought out from him to make du’a to Allah for himself or other than that. It is not permissible to plea to him about worldly affairs or matters pertaining to the Din, even if it was permissible to complain to him during his life, because doing so when he was alive does not lead to shirk, while this does lead to shirk...

The third: that he says: ‘I ask You (Ya Allah) by the name of so-and-so,’ or ‘by the virtue of so-and-so,’ and things similar to this nature that was mentioned by Abu Hanifah, Abu Yusuf,

and others, in it not being permissible.”

³²

We are sufficed with this, and we ask Allah (ta‘ala) for assistance, success, and correctness. May the salah, salam, and blessings of Allah be upon His slave and messenger Muhammad, his family, his companions.

The Destroyer of America: Shaykh Usamah ibn Ladin

Roughly 7 years ago the noble knight, the humble slave of Allah, Shaykh Abu ‘Abdillah, Usamah ibn Ladin, dismounted his steed after long years in defending and giving aid to the kalimah of tawhid and returned to the All-Knower, the Most-Merciful, the One who said, “Think not those killed in the path of Allah as dead, no, they are alive with their Lord receiving provision. They rejoice in what Allah has bestowed upon them of His bounty and rejoice for the sake of those who have not yet joined them, but are left behind [not yet martyred] that on them no fear shall come, nor shall they grieve.”

When news of his shahadah went viral, reactions varied and emotions carried different currents. How could it not? It was the man who, by the grace of Allah, brought the West, with imperial

³² *Majmu al-Fatawa*, v. 1, p. 350.

America at its head, to its knees. A mujahid shaykh standing in defiance in the face of an empire that is lauded as the “most powerful and richest nation in human history.”³³ A man loved by the people of truth, and hated by the people of falsehood.

And to anger the enemies of Allah, we would like to mention some words from the scholars of this ummah, men who, like Shaykh Usamah, are people of defiance and honor, who fear Allah alone and disbelieve in the tawaghit of our era. Which is unlike the traitors of this ummah, who have the traits of every coward who fears his own shadow, who knows not what honor is, not to mention having a taste of it; their words and thoughts of such a man like Shaykh al-Mujahid Usamah ibn Ladin (rahimahullah) carry as much weight as a leaf that is tossed in the winds of fall.

Angering the tawaghit, Shaykh Nasir al-Fahd (fakkallahu asrahu) said:

“I support the mujahid hero, Usamah ibn Ladin, may Allah preserve him and grant him victory, and I [say this] enraging the tughat, and I consider him to be from the heroes of Islam. As for

³³ One of the goals, achieved by the grace of Allah, of Shaykh Usamah was to bankrupt America by dragging it into quicksand: direct confrontation with the mujahidin. To say the Shaykh was victorious is obvious as the “war on terror” has cost America around \$5 trillion and its financial ruin and circumstances since the fall of the Two Towers is well known.

those who talk about him and say, "Look at what has befallen the ummah because of him," then this is the path of Jihad filled with corpses, blood, toil, tears, and sweat, and for that reason its virtues were great, and its end praiseworthy. And what is being said of Shaykh ibn Ladin now was said to Shaykh Muhammad ibn 'Abdil-Wahhab, may Allah be merciful to him. Because Shaykh Muhammad - when he used jihad to spread tawhid, and the foreign powers in those days campaigned against it to destroy it, many scholars spoke [evil] about him and [claimed] that he was a cause in its destruction. So here is history repeating itself... and all those who fought the call of Shaykh Muhammad ibn 'Abdil-Wahhab were destroyed and became history after they [existed in] reality, and the call of Shaykh Muhammad remained and spread and this state remained, due to the blessings of that call - even though this state [later] disowned it - and likewise were all the great calls for reform. And from them, is this call of Shaykh ibn Ladin, may Allah preserve him, it will remain, and all those who fought it will disappear by the permission and power of Allah."

And Shaykh 'Abdullah 'Azzam (rahimahullah) said:

"By Allah, I have not found his counterpart in the Islamic world. We ask Allah to protect him, his din, his

wealth, and that He put blessings in his life."

And he (rahimahullah) said elsewhere:

"He vowed his wealth and his self for the sake of Allah. I ask Allah that his works weigh heavily on the scales."

And Shaykh Sa'id ibn Za'ir (fakkallahu asrahu) said:

"The ummah needs men like Usamah, who wage jihad against the enemies [of Allah]. For verily, if you want to look at men, look at Usamah."

And Shaykh 'Umar 'Abdur-Rahman (rahimahullah) said:

"May Allah reward Usamah with good. He truly applied and acted upon the jihad that was commanded in the Book and the Sunnah. May Allah bless his life."

And Shaykh Walid as-Sanani (fakkallahu asrahu) said:

"Our brother Usamah ibn Ladin, may Allah accept him, was given the dunya by Allah, 'azza wa jall, but he left and turned away from it and became the leader of the mujahidin until he was killed."

And Shaykh Hamud ibn 'Uqla (rahimahullah) said:

"He is a believing mujahid fighting strictly upon the manhaj of the Book and the Sunnah."

And Shaykh ‘Ali al-Khudayr (fakkallahu asrahu) said:

“Shaykh Usamah is a mujahid in the path of Allah. We ask Allah by His beautiful names and lofty attributes to grant him victory and help him.”

And in another sitting he was asked about Imam ibn Ladin (rahimahullah) and said:

“Shaykh, Usamah ibn Ladin – may Allah preserve him and aid him – is from amongst the people of jihad and knowledge. He is from Ahlus-Sunnah wal-Jama‘ah; and we consider him – in sha Allah – from amongst the Victorious Group (at-Taifah al-Mansurah); and we do not sanctify anyone before Allah. We do not know about him anything, except goodness. He spent his life in jihad, and sold this world for the sake of Allah and His messenger – we ask Allah to give him a beautiful bargain. Admiration for him has spread widely amongst both the general populace and the people of righteousness; and as is in the hadith: ‘You are the witnesses of Allah on earth.’ And our Shaykh, Hamud ibn ‘Uqla ash-Shu‘aybi (may Allah have mercy upon him) used to admire him with fragrant admiration, and he used to praise him, defend him, and pray for him. And I, one day, heard our Shaykh Hamud (may Allah have mercy upon him) saying regarding him: ‘Indeed he is one of the people through

whom Allah has given dignity, honor, and respect to Islam in this era – and he is something which chokes the throats of the enemies of this Din.’ And Allah knows best.”

News Headlines

- Due to the grace of Allah, His mujahid slaves were able to kill close to 250 Nusayri mushrikin over the past week in southern Damascus.

- As a reminder to the blessings of jihad and seeking help from Allah (not from the taghut), multiple reports stated over the past month the Islamic State secured the release of more than 300 Muslim sisters from the prisons of the Nusayriyyah in exchange for their dead.

- 2 Members of the opposition factions were killed during confrontations with the fighters of Khalid ibn al-Walid Army on the outskirts of Heet town towards the west of Dar‘a.

- An Iraqi army officer was killed along with 3 soldiers in a covert operation by Islamic State fighters in Salamiya village southeast of Mosul last week.

- 22 Popular Mobilization personnel were killed and 10 others wounded in an attack by Islamic State fighters in Abayji area towards the north of Baghdad

- 3 Popular Mobilization members were killed and 4 others wounded in an ambush by Islamic State fighters in Tharthar area towards the west of Samarra.

- 3 Iraqi policemen were killed and 4 others wounded in an attack by Islamic State fighters in Jalawla district in northeastern Diyala.

- Inghimasi brothers Abu Ayyub and Abu Tawfiq (may Allah accept them) set out towards the Libyan “Supreme Electoral Commission” building in Tarabulus city. They clashed with the guards before entering it and started to kill and harm the employees inside, then they detonated their explosive vests after running out of ammunition. The blessed attack resulted in at least 15 murtaddin being killed and others being wounded, and all praise is due to Allah.

- Two Russian policemen were wounded in an attack by an Islamic State fighter using a knife last week in the city of Neftekumsk in southern Russia

- 2 more martyrdom operations rocked Kabul, bringing the number of operations to 4 total in a 4 month time span.



